

1: Voegelin E-5 (1931-1933) 1938
NS22 Tūbatulabal NS22

252 they gave a better flavor" (FP, ES, SM). For
824 roasting piñon cones, brush had to be of *Artemisia tridentata* Nutt. or *A. cana* Pursh; "you can't use any other kind; the cones get hard and won't open; with this kind they are soft, and open easily" (SM).

824 In his lifetime SM had experimented with 2
262 wild foods which proved unpalatable; one was cactus, *Opuntia basilans* Engelm., flower receptacles of which he roasted but disliked because all fine
813 hairy stickers could not be singed off and stuck to tongue; other was fruit of *Cucurbita foetidissima* HBK, which proved too "bitter"; this "never eaten" (FP).

262 Bulbs of wild onion, *Allium peninsulare* Lemmon
824 and *A. hyalinum* Curran, and wild garlic, *A. lacunosum* Watson, not eaten (SM, FP), although leaves, stalks, heads were used. *Brodiaea* bulbs (hocal), *Brodiaea capitata* Benth., *B. synandra* (Hcl.)

[17] Jepson, foothill floral area, not eaten; first variety important for Owens Valley Paiute (Steward, 1933, 245). Seeds of redberry (šū-nal), *Rhamnus crocea ilicifolia* (Kell.) Greene, and coffeeberry (opo-bul), *R. californica cuspidata* (Greene) Wolf, foothill floral area, rejected as food; first-mentioned variety characterized as "berries fox eats," second as "no good; bitter" (SM).

262 Animals accessible to Tūbatulabal, but rejected as food, include so-called "wolf," probably
825 desert coyote, *Canis estor* Merriam (tība-ič) and (California ?) coyote (išt), because they "smell bad," fox (iklo-bal), skunk (ponihw), weasel (u-ga-bič), snakes, which included rattlesnake (šimint), water snake (tuhāt), gopher snake (tubapīl), king snake (pokpo-go-nal), red racer (pišū-gat), lizard (šikol), bat (paca-wal), frogs (wo-hna-l, wa-ga-išt, large and small variety), land crab (i-ba-kunt) which is "poisonous like a snake" (SM), turkey vulture (yo'olapī-n), which "smells bad," crow (akapišt), whose "meat is no good," roadrunner (ihiyimbīšt) who "eats lizards," hawk (lapa'apī-l), kingfisher, owls which included barn owl (še-gapišt), screech owl (tu-klu-lu), horned owl (muhumbišt), burrowing owl (pogoh), bluebird (a-šayibišt), meadowlark (u-ša-l), because "people liked them, felt sorry for them" (FP), woodpecker (šu-lušt), and yellow-hammer, because they eat piss ants (MM), tobacco worms (pi'a-günt), earthworms (tuha-wal), grasshoppers (ka'awī-t) and other worms, grubs, insects (SM, FP). Horses not eaten; neighboring Koso on desert ate them (FP, SM).

[17] Animal foods concerning which there were differences of opinion on whether edible or inedible included: grizzly bears (u-nal) eaten (SM) not eaten (FP), golden eagle (a-šawīt) eaten (SM) not eaten (FP), dogs (pukabišt) eaten (SM, PN) not eaten (FP), sandhill and whooping cranes (wa-šal) eaten (FP) not eaten (SM), woodpeckers (culust) eaten (FP) not eaten (SM), turtles (ko-yo-t) eaten (SM) not eaten (FP), eggs (pompt) eaten (FP) "not eaten before white man came" (SM).

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262 Animal foods, hunting. - Wild game foods in-
cluded deer (tohi-l), antelope (y'ita'batal), mt.
136 sheep (pa-'at), brown bear (mo'olohy) "which some
people ate, some didn't like" (SM), mt. lion (tu-
gu-kw'it), wildcat (mupipi-t), raccoon (kata-l),
jackrabbit (ku-'it), cottontail rabbit (tahpunt),
wood rat (ha-wal), mice (cūmil), gray squirrel
(cawan'it), blue squirrel (i'ſi'igal), golden-
mantled ground squirrel (pičili-t), small chip-
munk-like ground squirrel (taba-yal), white-faced
goose (pa-wili-gant), mallard duck (kula-biſt)
which "stayed all year,--there were more of these
than any other kind" (FP), blue-winged teal (obi-
bu-l), canvasback duck (ku-wa-l), mud hens or
American coot (ša-yal), mt. quail (tu-kt), valley
quail (taka-h), band-tailed pigeon (mokowiſt),
dove (o-wi-t), blackbird (caki-b'ſ-l), bluejay
(a-zayibiſt).

224 Men hunting deer, other large game in mts.
usually went out in groups of 3-4 persons because
776 of danger at night from White Coyote (Voegelin,
1935 b, 219); "one man who went out alone saw 4
white coyotes going up into the sky; they ran just
as though they were running on the ground" (SM).
Hunter out alone at night refrained from building
fire lest White Coyote kill him. No especial feel-
ings attached to white deer; "one man saw one once,
up by Mt. Whitney, but wasn't afraid of it" (SM).

782 Night before hunters set out old man "who knew
the songs" sang all night for hunters who might
[533] also join in songs; this old man usually did not
accompany hunting party; if successful, hunters
224 gave him piece of deermeat when they returned.
Hunters left homes at 2, 3 a.m.; "when they got
up in the mts., they sat down, looked around";
if no deer sighted, within short while space
[237] cleaned off on ground, eagle down, tobacco and
[276] beads put on it; "they gave this to the mts., and
[301] when they did this they saw deer right away. Some-
times they just offered eagle down" (SM; Voegelin,
1935 b, 219).

224 Deer shot with sinew-backed bow, cane arrows;
411 at distance 800 ft. could hit, but not kill deer
(SM). Wounded deer often "had to be chased whole
day"; was dispatched following morning as it lay
resting. Small houses or blinds (pa'hamat) made
of scrub oak with 6 in.-sq. peephole in one side,
[349] sometimes built along deer trails; as beater
chased deer down trail past this blind, man sta-
tioned inside shot at deer through peephole. Deer-
[281] head decoy (to-go-iſt) made of deer head stuffed
with grass, with horns, neck hide left on, also
used. Disguise made by removing flesh, brains,
and bones from head and filling up head and neck
with dirt, allowing it to dry before removing
dirt. Hunter put decoy over head; did not paint
body white in imitation of deer; when deer sighted,
hunter crept up into bushes and with body con-
cealed, only head showing, he "pretended to fight
that bush"; quarry seeing this would approach
hunter "wanting to fight him." Occasionally mt.
lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

- 825 *Cave, now closed, on Jesus Miranda's ranch*
 1 3/4 mi. NW of Weldon on N side of South Fork of Kern r., said by several informants to have been former abode of wild dogs. According to SM, "the Indians heard the wild dogs bark in the cave, but never saw them"; FP had "heard people talk of the wild dogs down by Miranda's," but knew nothing more about them, nor could FN give additional information.

223 Young golden eaglets (a-šawYt) taken from nests in steep cliffs on n. face of Nichols peak (elev. 6078 ft.). Men scaled peak on gentler sloping S side, generally taking with them boy 9, 10 years old. At top of cliffs boy was tied around waist with rope made from native twine, or put in net attached to long rope and lowered over face of cliff to nest, where he got eaglet; if parent birds attacked him he was speedily hauled back up over cliff. Grown men also sometimes lowered over cliffs thus.

231 Eagles brought home by captors in carrying net and kept in cage (hani-la-nil) about 5 x 5 x 5 ft., made of willow poles; cage hung up on branch of tree outside house. Birds fed squirrels, rabbits, other meat through small door made in one side of cage; water provided in small coiled basket (hom'mobit). Wing feathers collected when bird molted; down (pi-wi-l) plucked from breast twice yearly. After being kept year or so "eagles grew so big they bit and clawed and men were afraid to handle them, so they set them free" (SM).

[223] Adult eagles snared at watering places in Greenhorn mts., in same way Owens Valley Paiute snared rabbits and wildcats (Steward, 1933, 254), except that Tūbatulabal used willow pole and scattered seeds and acorns inside loop for bait (SM). Adult eagles never kept in captivity; if not killed when caught in snare they were dispatched by owner of snare who addressed no formula to eagle, but clubbed bird to death and then plucked it (SM). Eagles and eaglets "hard to find" (SM), but any man free to get them; eyries not owned. Although eagle prominent in mythology, being chief in Mythical age, SM, FM, FP stated unequivocally that eagles were kept only in order to obtain feathers and eagle down from them; their statements agree with data on use of eagles among Kawaiisu (Kroeber, Handbook, 603). Occasionally an eagle was made pet, but this was of no esoteric significance and traces of any bird cult (Gifford, 1932 b, 39; Kroeber, Handbook, 495) seem lacking. Kroeber's statement that "condors, crows, hawks, and geese and even young coyotes were kept as pets, and sometimes inherited by the son from the father" (Handbook, 608) brought negatives from SM for all birds mentioned; "they just kept eagles" (SM). However, FM said his sister "had kept a pet crow once," but attached no esoteric significance to fact. That keeping of pets might be significant was not, however, foreign idea to informants, as they recognized that a Yokuts man who formerly lived among them had mystical bond with a rattlesnake,

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484 statement (Voegelin, 1935 b, 221). Within Tübatulabal area trails lay chiefly along ridges.

487 Marriage statistics for last 80-90 yrs. also give indications of groups with whom there has been intimate contact; 98 marriages recorded of which there were 17 Tübat.-Tübat.; 7 Tübat.-Palagewan; 2 Tübat.-Bankalachi; 7 Tübat.-Owens Valley Paiute (several relatively recent); 6 Tübat.-Koso; 14 Tübat.-Kawaiisu; 12 Tübat.-Yokuts, mainly Tejon Yokuts; 4 Tübat.-Chumash; 1 Tübat.-Yaqui; 18 Tübat.-white (Mexicans, Frenchmen, Americans).

439 From Chumash, Tübatulabal obtained shell money; shell cylinders, steatite, probably, and 422 in later times horses; these exchanged for 437 piñons. They also took advantage of trading trips to Chumash to collect lumps of asphalt from beach and to fish in ocean. Occasionally Chumash made reciprocal visits. In trading, "a sack of piñons was left on the ground; the Ventureños came up, and took as many as they wanted, and laid shell money down in payment" (SM). No bargaining; goods had fixed price (see below). Shell money, certain varieties of acorns obtained from Yokuts (Monilabal), in exchange for piñons.

439 In fall of 1932 SM and MM visited Northfork Mono on trading trip (Voegelin, 1935 b, 239).

484 Dried meat mentioned most frequently as commodity traded intratribally, in winter especially; 431 in myth Coyote buys meat with shell money (Voegelin, 1935 b, 199). Yellowhammer bands another 773 trade article within tribe.

436 Currency.- Clamshell disks (tugumba-l) standard currency; disks kept strung on native twine, strings coiled and stored in money jars (see section on Basketry) or, if person had large quantity currency she hid part of it away in skin sacks. Perforated shell cylinders (hobo-apun), which like disks were obtained already made up from Chumash, came in 2 sizes; used chiefly for necklaces, nose plugs, but sometimes kept in money jars, served as currency. Olivella shells, halotis shell known, but not used for currency; dentalium unknown to informants.

Smallest unit of measure in clamshell currency was ya-nzil, double length of index finger or about 8 in. Standard unit (ki-la-hil) measured twice around circumference of palm and fingers, about 45 in.; this also known as hištūh; cf. Yokuts, hista, Chumash stū, for string this length (Kroeber, Handbook, 565). 435 Largest unit (pu-wil) was 16-hištūh string, about 45 ft. In terms American money, ya-nzil = 1 cent, hištūh = 10 cents, pu-wil = \$2. Informants realized 16-hištūh string or pu-wil should have been equated to \$1.60. Shell cylinders 3 in. long worth one hištūh; those 5 in. long double.

Woman's sifter worth 8 hištūh (\$1); whole deer, yellowhammer quill band pu-wil (\$2); horse, 70 yrs. ago, 5 pu-wil (\$10). In 1932 10-lb. bag of chia seeds offered to SM for \$2, which was "too high" (SM); plugs, balls of tobacco were selling for \$3.

757 cord had dropped off (SM). Entire plant of *Hugelia*
 824 *densiflora* Benth., foothill floral area, broken
 278 up, applied as poultice for ulcers; plant also
 boiled, decoction drunk for heart disease.

Entire plant *Euphorbia polycarpa* Benth.
 (šimindin ti-bo-hiśn, rattlesnake medicine),
 desert, dry areas, pounded, applied as poultice
 to opened rattlesnake bite; plant boiled and
 bite washed with decoction.

Entire plant *Castilleja miniata* Douglas, foot-
 hill floral area, boiled, spots affected with
 poison oak washed with decoction daily for 4, 5
 days.

Milky juice from stalks *Asclepias erosa* Torr.
 (pololi-wa-bul), desert floral area, rubbed on
 warts to make them disappear.

Leaves of *Polygonum* sp. (tamandin ti-bo-hiśn,
 tooth medicine) chewed into quid, which was held
 in mouth against aching tooth.

Furze from stems of *Eriophyllum confertiflorum*
 (DC) Gray (po-a-ništ), foothill floral area,
 scraped off with fingernail, rolled into balls
 1/4-1/2 in. thick; 3 balls put in succession on
 spot affected with rheumatism and set on fire;
 balls "burned like powder." Blisters raised not
 pricked open immediately.

Pitch from balsam (ana-nu-l), Digger pine,
Pinus sabiniana mixed with grease, used as salve
 on sores in recent times, not aboriginally.

757 For heavy colds, paralysis, 4-5 yellow ants
 825 (SM), large red ants (FP), wrapped together in
 278 little ball of eagle down; 15-20 of these balls
 swallowed with sips of water, one ball at time,
 by man, woman who had abstained from meat for
 month, fasted for 2-3 days and vomited each morn-
 ing during fast, previous to taking ants. After
 swallowing the balls patient frightened, "so the
 ants would break out of the balls and sting pa-
 tient"; latter remained in stupor 24 hrs., at end
 of this time given warm water to induce vomiting.
 According to MM, if all ants came up alive, pa-
 tient would recover completely, if half of them
 were dead he "wouldn't live long," and if all
 dead he would die shortly. For FP's experience
 taking ants, see her Autobiography. Yellow ants
 "could sting hardest and had medicine"; other
 varieties no good (SM). After taking ants patient
 ate only little acorn mush for 2-3 days, no meat,
 grease for month (FP). Live ants also put on sick
 person's abdomen, "if patient didn't want to
 drink them" (FP).

824 If woman having protracted labor, person own-
 842 ing amulet rubbed this over parturient to hasten
 845 delivery. Herbal decoctions were drunk to induce
 847 fecundity, to prevent conception and produce
 278 abortions but the plant species from which these
 were made could not be obtained.

RELIGIOUS BELIEFS

771 Deity, culture hero.- Concept of supreme deity
 776 lacking; "people didn't know about the man who

[P. 60(a)]

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550 Reference has already been made in section on
Recreation to social setting in which narration
of myths occurred.

SHAMANISM

756 Shaman (a-ꞑowa-l, curing shaman, witch) either
man, woman; male shamans both cured and witched;
[838] women shamans always malevolent, never cured (all
informants). Transvestites not shamans. Two
brothers, Jose and Bill Viejo Chico, both dead,
last male shamans among Tübatulabal; Jose Chico
both cured, sickened persons; Bill Viejo, who had
more power than Jose, mainly killed people (SM).
In 1932 there were 2 women witches, whom everyone
feared, living at Onyx rancheria.

Basis of shamanistic power.- Shamanistic power
(po-nun) generally came unsought; "a person was
born a doctor; when he was born he knew he was
going to be one. He dreamt about getting the
feather-tipped wand (see below); then he went far
away and got it. If a man was not born a doctor,
nothing could make him one. Some people were born
bad doctors; they couldn't help it" (MM). "A doc-
tor, when he was little, dreamt bad, then he be-
came an a-ꞑowa-l" (FP). Consensus of opinion was
that drinking jimsonweed had nothing to do with
acquiring shamanistic power; however, SM in 1932
stated that shamans drank jimsonweed after adoles-
cence, "then they knew they were going to be doc-
tors. The Kawaiisu doctors just dream; they don't
take jimsonweed." As questing for supernatural
power other than doctoring, by taking jimsonweed,
well developed (see section on Rituals), perhaps
drinking of jimsonweed had also become incorpo-
rated to some degree in pattern of acquiring sha-
manistic power, although statements of majority
of informants point to conclusion that shaman's
career foreordained, whereas acquirement of other
types supernatural power depended on individual's
initiative.

During shaman's training, animal appeared to
prospective doctor in dreams and became doctor's
pet (pungul). This animal fell into general class
of supernatural beings referred to as yu-mugi-wal.
Pet told prospective doctor what to do; gave lat-
ter songs in his dreams at night. Doctors dreamt
for 3 nights; began dreaming when young men, women.
While training they would go out in night and talk
to pet; sometimes latter came to doctor "from over
the ocean" (MM) after night of singing, when doc-
tor in his teens.

[231] Doctors with power to cure had birds as pet;
756 eagle, tugayayal (species of hawk), chicken hawk,
etc.; no small birds. If prospective doctor saw
• 825 deer in dream, obtained song from deer. Witches
advised in dreams by coyote, spike buck, ghost
of dead relative, rattlesnake; one of these talked
to prospective witch in dreams, told him, her how
to make people sick, kill them. Songs animals gave
had words, were doctor's property (see section on

[p. 62(b)]

756 Aesthetics). Other animals as wolf, lizard, hummingbird, frog also helped witch in actual practice of craft (FP).
825

756 Although inheritance of shamanistic power in family lines denied by SM, FP pointed out that among Tübatulabal all shamans for past 4 generations had belonged to one family; Jose Chico, Bill Viejo Chico, 2 brothers, both shamans; Jose's daughter, makiawint, was witch; 2 of Bill Viejo's daughters are witches.
428

754 *Witchcraft.- All illness, insanity, caused by evilly disposed shamans; "if there had been no a-gowa-l, people would have lived forever" (SM). Instances of witchcraft legion; witches killed young children with their power, "if they wanted to give the parents hard luck"; often killed close relatives, parents, siblings' children, for what reason unascertained. Bill Viejo Chico announced at fiesta he was "going to kill all the children"; other instances witches boasting of power openly, threatening victims referred to. In 1933 witch held to have caused death of Tübatulabal woman's son so that mother of dead man would have to pay witch for having her face washed before she could eat meat.

Shaman practicing malevolent powers went out to mts. and talked to his animals; animals went to prospective victim, spoke to latter in dream; next morning victim would be sick, and illness would increase daily, because witch talking to animal every night, thus causing victim to "dream bad." Examples of bad dreams were: MM dreamt he was cow, pursued by bull. He climbed tree; while in tree he changed into human form, saw bull, also as human, at foot of tree. Then both changed again into animals; bull gored cow's leg. Immediately after having had this dream MM became very ill. If he had dreamt bull killed cow, he would have died. SM dreamt rattlesnake bit him; this dream also sent by witch. Several other examples of bad dreams recorded (see Autobiography of FP; Voegelin, 1935 b, 215). In general, to dream of Coyote portended misfortune; Coyote witch's helper par excellence, often sent to make persons ill. If one dreamt Coyote bit one, sickness followed. To dream of witch injecting pain in certain part of body caused that region to become affected. To dream of witch, even though witch did not send dream, enough to cause illness.

754 Witches might also send ghost of dead relative, traveling in dust spout as among Miwok (Merriam, 1909, 438), to sicken person; "the whirlwind strikes one, enters one's head, and one dies" (SM); FP had this happen to her. Lights, which could be seen traveling fast at night, sometimes sent by witches to look for victim; MM, from home in foothills, some 25 yrs. ago, saw 2 lights racing over floor of valley; lights approached gate of rancheria, retreated. Capture of person's soul by witch one cause of insanity (SM). Air shot, such as used in shamans' contests, not used by witches to sicken victims.
775

754 C walked; he went fast; the bear could run as far
 789 as that rock (200 yds.), turn around, and be
 791 back, very quickly. The driver stood up, then sat
 down when he pulled the reins; he growled. He
 started from here at sundown and got to Tejon in
 2 hrs. (50 mi. away in airline); whenever they
 wanted to go some place they'd go over and get
 this bearskin; it was kept hung up. One old man
 took his grandson, who was about 17 yrs. old,
 over to the cave where the bearskin was; he
 wanted to teach him how to drive it. The old man
 got inside the bear. and was telling the boy how
 to handle the reins, and the boy was watching him.
 The old man told him, "When you want to start it,
 you step on this; when you want to turn, you pull
 the reins." The boy went inside the bear and sat
 down; I guess he stepped on it too hard, and that
 bear jumped quickly and ran away. He ran into a
 steep canyon and jumped into a big oak tree; he
 got stuck in it, hanging there. The boy got off
 quickly; he was frightened. They always came up
 here for that ayi-p. that white stuff like bak-
 ing powder, to blow on the bear. They made lots
 of these machines; 10 of them."

T
 754 Rattlesnake shamans.- Rattlesnake sometimes
 776 obtained as pet by vision seekers; persons who
 791 had this pet could play with rattlesnake; "at a
 fiesta they danced and held snakes in their hands;
 they got a song from rattlesnake, and he wouldn't
 bite them after that" (SM). "One man had rattle-
 snake as pet; when anyone was bitten he was called
 and sucked out the poison. When that man was dying
 the people found his pet outside the door; they
 threw the snake away, but he returned" (MM).

T
 754 SM thought rattlesnake good pet to obtain, but
 825 denied persons with this pet could cure snake
 177 bites; FP said rattlesnake "a friend to witches";
 776 one of animals witch could send out to accomplish
 791 evil. All informants agreed no rattlesnake step-
 [77] ping ceremony held, as among Yokuts (Kroeber,
 Handbook, 504); SM's brother had seen Yokuts sha-
 mans go to rattlesnake holes, bring back snakes,
 handle them publicly; Tubatulabal did not do this.
 Anecdotes of persons who had rattlesnake for pet
 mainly relate to Yokuts who were living among
 Tubatulabal (see Autobiography of FP); FN, who
 had rattlesnake as pet, married to Yokuts man; FP,
 whose intertribal affiliations were with Koso
 toward E, held rattlesnake in low esteem (above).

T
 Y
 756 Exhibitions, competitions.- At mourning cere-
 789 mony, or little fiesta for face washing (below),
 791 shamans, or persons with power from vision
 (takiniganan) held shooting contests (um-lomot);
 "they played that way" (SM). Contest between 3
 Yokuts, one Palagewan shaman, held on SM's ran-
 cheria, described as follows: "At about 9 o'clock
 in the morning, 3 Tule River reservation Indians
 and Bill Viejo Chico from Bull Run, with 4 men
 (o-wi-ganan) to help them paint, went out in the
 bushes. The contestants put on their feather
 skirts and headdresses and had their faces painted